THE Chriſtian Hiſtory;

Containing Accounts of the Propagation and Revival of Religion in *Great Britain* and *America*.

Saturday MARCH 17. 1743,4. § N°. 55.

The Rev. Mr. SECCOMB's *Account of the Revival of Religion at* HARVARD *finiſhed.*

NOW they became wonderfully attentive to the *Word preached* as if they would not by any Means loſe a ſingle Sentence; *as new-born Babes deſiring the ſincere Milk of the Word that they might grow thereby.* Many very deſirous of ſeeing themſelves as they were, and greatly afraid leſt their *Convictions* ſhould wear away before they had found CHRIST. Some while under the SPIRIT *of Bondage* were ſo ſenſibly affected with their Danger that they dare not cloſe their Eyes to ſleep leſt they ſhould awake in Hell: And would ſometimes *ariſe in the Night* and go to the Windows under alarming Fears of CHRIST's ſudden *Coming to Judgment*, expecting to hear the Sounding of the Trumpet to ſummon all Nations to appear before him. Thus when the Terrors of GOD make Sinners afraid, there is *a dreadful Sound in their Ears.*

I think I may ſay there has been *a great Shaking among the dry Bones*, and ſome that have been for a long Time *dead in Treſpaſſes and Sins* appear to be made *alive* to GOD: ſleepy Sinners have been awakened, ſtubborn Sinners ſubdued, proud Sinners humbled, carnal Perſons made ſpiritual. Such as lived unmindful of Heaven, now *ſeek the Things which are above*, and *ſet their Affections upon* them. Prayerleſs Perſons now call upon GOD, and ſome that *deſpiſed* his *Word* now *tremble* at it. Some that turned their Backs upon the Table of the LORD and ſaid (practically at leaſt) *the Table of the Lord is contemptible*, do now hunger and thirſt for Communion with CHRIST there, &c. *Great Numbers* both *young* and

old are *outwardly reformed*; and a *conſiderable Number* who *in a Judgment of Charity* may be ſaid to be *ſavingly converted*, whoſe Lives and Converſations for *two or three Years paſt* are in the main as becometh the Goſpel. *Old Things are paſt away, behold, all Things are become new.* Hence the BIBLE hath appeared to ſome to be a *new Book*; and the *Catechiſm* of the *Aſſembly of Divines* to be a *new* and *moſt excellent* Compoſure, tho' before they ſaw no great Excellency to be in the one or the other: and therefore greatly admire at their former Ignorance. And ſome of the *ſame Sermons* they had heard ſome Time before (being ſometimes neceſſitated to preach ſuch) appear'd to be quite *new*, and better than ever they heard before, and I could hardly make them believe they had ever heard them before.

It was grievous to them to think they ſhould live ſo long under the Means of Grace and never hear any preaching 'till now; that all former Sermons had been ſo loſt upon them which now were ſo ſweet and nouriſhing to their Souls. They ſpeak of a Sweetneſs in Sermons and in ſpiritual Promiſes which they never found before. And hereupon ſome have been ſo eager to hear Sermons and join with others in Prayer and Conference and ſuch Chriſtian Exerciſes, as to neglect their particular Callings. And being thus *irregularly Intent* upon ſpiritual Things, it hath turned to the Diſparagement of Religion among ſuch as have a Mind to take up all Exceptions againſt it that they can meet with: as if Religion put People beſide themſelves. But I think it no Ways ſtrange to ſee *young Chriſtians* thus ſtrongly diſpoſed to religious Duties; and we ought to make *Allowance in ſuch Caſes*, if they go a little too far in ſome Things, at firſt ſetting out: They will be ſlow enough and lamentably backward to the beſt Exerciſes (*uſually*) after a few Years. Tho' ſome have been thus upon the extream for a while; yet Oh, how pleaſant was it to ſee ſuch Numbers (chiefly *young Perſons*) as I have ſeen *flying as Doves to their Windows, going and weeping, ſeeking the* LORD *their* GOD, *aſking the Way to* Zion *with their Faces thitherward!* Some judging and condemning themſelves, *bemoaning* their ſad Condition; others *rejoycing with Joy unſpeakable and full of Glory*, and *preſſing into the Kingdom of* GOD with holy Violence.

If all this be the Effects of Frenzy & Madneſs, Deluſion and Enthuſiaſm; I pray GOD I may ſee another ſuch pleaſant Seaſon, even *be Glory of the* LORD, *& the Excellency of our GOD*; *when*

when the Deſert ſhall rejoyce and bloſſom as the Roſe. I am perſuaded GOD *hath done great Things for us, whereof we* have great Reaſon to rejoyce and be *glad.* And *ſeveral Things* confirm me in my Belief; particularly, *theſe two,*

(1) The *Means* by which this Work of *Conviction* and *Converſion* (by GOD's Bleſſing) hath been carried on, is one Evidence of a good Work. I mention this, to take off *that Objection* which hath been made by ſome; *who ſay, Perſons were not truly convinced of Sin, &c. but affrighted* by the *Manner* of the *Preacher's Addreſs* to *their Paſſions,* by the Loudneſs of the Voice, Geſture, *&c*; And that this Work hath been carried on only in ſuch Places where ſuch Preachers have been. *This is not the Caſe here*; this Reformation hath NOT been carried on *violently*, nor by *Strangers.* There was a *Lecture* Sermon preached in *June* 1741, by an *elderly Miniſter* from thoſe Words in Math. 22. 5. *They made light of it*: which GOD remarkably bleſs'd to the awakening, and I have Reaſon to think ſpiritual Good of ſome Souls among us: which is the only Inſtance of that Nature by any Miniſter preaching with us, that I now recollect. And furthermore, this religious Concern began a Year before Mr. *Whitefield's* coming into the Country: And after he preached in *New-England* very few of this People did ever hear him. But GOD was pleaſed to make Uſe of the *uſual Means*; to rouze and awaken ſleepy Sinners by the *ſmall Voice*; and as before obſerved by ſome of the very *ſame Sermons* that made no Impreſſion before. This I ſay is one Thing that confirms my Belief of a good Work, and that Aſſertion of the Apoſtle; whoever plants or waters it is GOD *that gives the Increaſe.*

But then,

(2.) The *good Fruits* and *Effects* is a further and moſt convincing Proof of the Power and Grace of GOD. *By their Fruits ye ſhall know them.* If it be aſked *what are* THESE FRUITS *that Evidence a good Work*? Tho' I have already hinted at this, yet I would add, that many are *more humble, juſt, meek, temperate, ſober minded, peaceable, kind and charitable, ſhewing Love to the Brethren, &c.* and ſome have at Times expreſs'd a great Readineſs and Willingneſs to lay down their Lives for the Salvation of one Soul if GOD ſhould call them to it: Expreſſing great inward Joy and Peace in believing: ſhewing out of a good Converſation their Works with Meekneſs of Wiſdom. And I think it may be truly ſaid that many are *better Huſbands,*

better Wives, better Parents, better Children, better Maſters, and better Servants, &c.

That cenſorious Spirit (ſo much the Blemiſh of Religion) hath not prevail'd as in ſome Places: tho' it muſt be acknowledged that ſome have been too much for judging others for a Time, as is *the Caſe with ſome after the firſt Beginnings of Grace*. But even thoſe that have been moſt cenſorious of others, are now (after a better Acquaintance with their own Hearts, *&c.*) *very jealous of themſelves*, and more *charitable towards others*; much for *judging* and *condemning themſelves*, loathing themſelves in their own Sight for their Iniquities and for their Abominations; and complaining much of their own Deadneſs, Hardneſs of Heart, remaining Unbelief, that Body of Sin they find within them, *&c*; Exerciſed alſo with ſuch Scruples, Fears and Temptations as are incident to Believers. Theſe with many other Things I could Name, give me good Ground to think that ſome have been turned *from Darkneſs to Light, and from the Power of* Satan *to* GOD.

And as to the MANNER of Perſons being wrought upon; it has been uſually in a *rational Goſpel-Way*. None have *cried out* under the Word but *once*, and then but *five* or *ſix*. And I would further obſerve concerning ſuch as have received *Comfort*, they had moſt of them been under Concern and a *Spirit of Bondage* for ſeveral Months before.

But then as to the SUBJECTS of this Work, the *chief* were *young Perſons* as aforeſaid. *Some* looſe *immoral* Perſons. *Some* that *greatly oppoſed* this Work at firſt. Some who were before in *Repute* for *Morality* and *Religion*: And theſe were in the laſt Place and with the greateſt Difficulty brought to *ſubmit* to the *Righteouſneſs* of CHRIST: And ſuch as theſe have (uſually) walked in *Darkneſs* and been full of Fears a conſiderable Time, before they could attain any comfortable Hope of their good State: The Light hath come very gradually into their Souls; while it hath broke in upon SOME OTHERS like the *Sun at Noon-Day* and given Light all around them: which ſo affected them at firſt that they thought they had no more to do with this World; that all their Buſineſs was now to ſerve GOD, to praiſe him, and to ſhew forth all his wonderful Works, *&c*: but Experience hath ſince taught them otherwiſe.

And as to the *Additions* to the *Church*; there have been *near an Hundred* added ſince *September* 1739. And tho'

ſome

ſome who have been under deep Impreſſions ſeem ſince to have loſt them; yet there is by far the greater Number (bleſſed be GOD) who teſtify their Sincerity by an anſwerable Life and Converſation. So that upon the whole, I muſt conclude that GOD hath by his *Word* and SPIRIT been carrying on a good Work among us: and to his Name alone be all the Praiſe and Glory.

Thus have I given you a *ſhort Account* of the *Revival* of *Religion*: and though it be not ſo accurate, methodical and particular as might have been; yet I have endeavoured to give a *juſt* and *true* Account, which is greatly preferable.

And now, *bleſſed be the* LORD GOD, *the* GOD *of* Iſrael, *who only doth wonderous Things! And bleſſed be his glorious Name for ever! And let the whole Earth be filled with his Glory.* AMEN *and* AMEN.

I beg Leave to ſubſcribe myſelf,
Your unworthy Fellow-Labourer
In the Goſpel.
JOHN SECCOMB.

It is no ſmall Part of the wonderful Diſpenſation of the Grace of GOD *in the preſent Day, the ſurprizing Effuſion of his* SPIRIT *on diverſe* Tribes *of* Indians *in theſe Ends of the Earth, who wou'd never before ſo much as outwardly receive the Goſpel, notwithſtanding the Attempts which have been made* this hundred Years *to perſuade them to it. Their extream Love of Hunting, Fiſhing, Fowling, Merry-Meeting, Singing, Dancing, Drinking, and utter Averſion to Induſtry, have render'd them* extremely averſe *to the* Chriſtian Religion: *And tho'* ſeveral Tribes *of them both in* Plimouth *and* Maſſachuſetts Colonies *and in the* Iſland *of* Martha's Vineyard, *have been prevail'd upon to hear the Goſpel, many among them hopefully converted, and diverſe Churches gathered and maintained among them, for* near an Hundred Years: *Yet very ſmall Impreſſions of Religion have been ever made 'till now, on the* Mohegan Indians *in* Connecticut, *and ſcarce any at all on the* Montauck Indians

Indians *in* Long-Iſland, *or the* Narraganſets *in* Rhode-Iſland Colony.

It muſt therefore be a great Joy to the Pious, to hear that GOD *has now granted even to* them *as well as* other Gentiles, *Repentance unto Life, and is baptizing them with the gracious Influences of the* Holy Ghoſt.

Some Account *of the* Beginning *of this among the* Narraganſet Indians, *we have from the Rev. Mr.* PARK *of* Weſterly, *in our Number* 26, *to which we refer the Reader. We now go on, from* another Letter *of* his, *to give a farther Account of the joyful* Progreſs *of that bleſſed Work, as follows,*

WESTERLY *and* CHARLESTOWN *in* RHODE-ISLAND COLONY, *&c.* February *the* 6th, 1743,4.

To the Author of the CHRISTIAN HISTORY.

SIR,

I Have thought for ſome Time, that the Glory of GOD, and the Joy and Comfort of his People, called for a *farther Declaration* of the wonderful Work of GOD in *this Place*; in bleſſing us, in opening our Eyes, and turning us from Darkneſs to Light, and from the Power of *Satan* unto GOD.

The KING *of Zion*, has continued and ſtill appears travelling among us, in the Greatneſs of his Strength, mighty to ſave: and tho' the Powers of Darkneſs are many Times gathering againſt us; the LORD's Goings forth have been prepared as the Morning, he has come unto us as the Rain, as the latter and former Rain unto the Earth: And has been fulfilling his Word; *Of the Increaſe of his Government and Peace there ſhall be no End; upon the Throne of* David, *and upon his Kingdom, to order it, and to eſtabliſh it, with Judgment and with Juſtice from henceforth even forever; the Zeal of the* LORD *of Hoſts will perform this*, Amen and Amen.

But altho' there is even at this Time among us of the *Engliſh*, a Remnant according to the Election of Grace; yet the Throne of GOD's Glory, in his earthly Temple here, is among the *Indians*.

The

The Goſpel has not appeared to have that free Courſe, to run and be glorifyed among the *Engliſh*, as in the *Beginning* of the Coming of the Kingdom of Heaven among them with Power, that no remarkable Wonders have been wrought, but Clouds and Darkneſs have in ſome Reſpect ſurrounded God's Throne. Yet there do remain ſome Tokens for good: There ſeemeth to be a ſilent Awakening and Awe upon the Minds of many, more of an Enquiry into divine Things than has been uſual: the Prejudices of ſome againſt ſome Appearances in the Work of GOD wearing off; tho' many remain awfully ſtupid, and others ſtill raging. *Satan* appears induſtriouſly fortifying his ſtrong Holds. Yet I hope the LORD is preparing himſelf ſtill for the Victory: *Amen, even ſo come* LORD JESUS.

But *Satan* has been falling as Lightning before the SON of GOD among the *Indians*.

The *Number* of *Names* who have yielded a profeſſed Subjection to the Goſpel of CHRIST among us, are *an Hundred and ſix*, of which *ſixty-four* are *Indians*.

It was ſome Time after the LORD began to ſhew Mercy to the *Indians*, and open the Myſteries of the REDEEMER's Kingdom, before they rightly underſtood the Nature of *Goſpel Ordinances*; and therefore they were kept back thro' Fear of Unworthineſs; looking for greater Things wrought in themſelves, and larger Manifeſtations of the LORD JESUS, before they approached unto him in ſpecial Ordinances; hearing others give an Account of wonderful Manifeſtations of the Love of CHRIST to them, thinking they muſt have the ſame before they were fit to come to the *Table* of the LORD: and ſo *comparing themſelves among themſelves they were not wiſe*.

But *when* it pleaſed GOD to bleſs Means, for their clearer Underſtanding of the Chriſtian Religion, which I endeavoured publickly and privately to open to them, and teach them; that if they knew the Power and Love of GOD upon their Hearts; had been ſhown from whence they were fallen, their utter Inability to recover themſelves, the Freeneſs and All-ſufficiency of CHRIST to ſave them and bring them back to GOD and THE FATHER; had their Hearts wrought upon by the Grace of GOD, ſincerely to ſubmit themſelves to GOD in CHRIST JESUS, to be pardoned, taught and governed; that they ſhould in this Way of the Goſpel wait upon GOD, and that it was a Device of the

Devil

Devil to put Objections in the Way to keep them back; who is as great an Enemy to the Religion of JESUS CHRIST, as to the Salvation purchaſed by him for poor Sinners, and always endeavours to deſtroy the one, as an effectual Mean of deſtroying the other. *Then they began to offer themſelves:* and the LORD ſhined more abundantly into them, & diſcovered to them the Advantage which *Satan* had been endeavouring to get of them; and they were brought more into the glorious Liberty of the Children of GOD: they ſaw that the Ordinances of Religion in their proper Places were bleſſed Things for their Growth in Grace and in the Knowledge of their LORD and SAVIOUR JESUS CHRIST; and they were greatly quickened to forward others in Religion, that had the Love of GOD ſhed abroad in their Hearts, & bring them under a *Covenant* with the LORD; that they did *fly as Clouds and as Doves to the Windows, and joined themſelves to the LORD in a perpetual* COVENANT *not to be forgotten*; of *every Age* from *twelve* to *ſeventy Years* and *upwards.*

The firſt conſiderable Body who offered themſelves to *Covenant* with the LORD, was upon the *ninth* of *October*, when *eight Indians* were *baptized* and received to *full Communion*; who gave very hopeful Evidence of a Work of ſaving Grace wrought in them: ſeveral of which, were ſome of the moſt ſubſtantial ones among them.

January the 15th 1743,4. *twenty-ſix more*, were *baptized* and received to *full Communion.*

February the 5th 1743,4. *Fifteen* came under the Bonds of the Goſpel.

The *others* were received in ſmaller Numbers at various Times, which I judge it not material to mention.

And GOD is abundantly glorified by them herein: his Work is truly glorious; for which his Name is moſt worthy of Praiſe.

They come before GOD and his People; and with awful Gravity & becoming Solemnity, give away themſelves wholly to the LORD in an *everlaſting Covenant*, with their whole Souls flowing forth to GOD; it being many Times given them *to comprehend with all Saints, what is the Breadth and Length, and Depth, and Heighth, and to know the Love of* CHRIST *which paſſeth Knowledge, they are filled with the Fulneſs of GOD.*

(*The Remainder in our next.*)